

VII. (LXVI.)

The *EisJii* is -K" ALT the son of PBAGKETHA; the deity
 IS^NDEA; the
 metre is *Prdgdtkā*, except in the last verse, where
 it is *Anush-*
tubh.

1. Thronging together, (worship) for
 your pro-
 tection INBBA full of might and the
 revealer of
 wealth ; (worship him), chanting the
Brihat Sdman
 at his sacrifice whera the *Soma* is effused
 ; I invoke
 him as (men invoke) a beneficent master
 of a house-
 hold.¹

2. He, the handsome-jawed, whom, in the
 intoxica-
 tion of the *Soma*, the fierce (demons)
 withstand not,
 nor the firm gods, nor mortal (men), ^-
 who confers
 glorious wealth on him who reverently
 praises him,
 offers the *Soma*, and sings hymns;²

3. He, SAKRA, who is the purifier (of his
 worship-
 pers), and well-skilled in horses, who is
 wonderful
 and golden-bodied,³ — He, IKDBA,
 the slayer of

¹ *Sdma Veda*, I. 3. 1. 5. 5; II. 1. 1. 14. 1.

² *Sdma Veda*, II. 1. 1. 14. 2, but reading *madeshu*
si-pram for

made susipram. — Sayana does not explain
ddritya but the St.

Petersburg Diet, derives it from *dri*, "to tear," in
 the sense of

"aufthuend d. h. mit offener Hand;" "but Benfey
 prefers the
 usual meaning, and renders it "eliifurchtsvoll."

The *yc&* in

the printed commentary should probably be placed
 before *ddtd*,

cf. var. Lect. *Adritya* can hardly be taken with
maddya, as it

is always construed with the accusative; but it may apply to Indra, *i.e.* "who with favouring regard confers," etc. (cf. L 103. 6).

Made also can hardly be other than a locative, though Sayana takes it as a dative, and seems to connect it with *ddritya*.

³This is a very obscure stanza, Sayana explains *mrifahah* by YOL. V. I